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CHURCHMAN'S MAGAZINE

VOL. II.

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VOL. II.

THE
CHURCHMAN'S MAGAZINE.

Vol. II.]

MAY, 1822.

[No. 5.]

For the Churchman's Magazine.

THE COMMENTATOR :

OR

A GUIDE to the clear comprehension, and pious use, of the LITURGY.

No. IV.

THE LORD'S PRAYER.

PRAYER is the appointment of Heaven. God has designated it as the ordinary channel through which he is pleased to communicate the needful blessings of his providence and grace, to his intelligent creatures. And though he has promised to his faithful people deliverance from the guilt and dominion of their sins, independently of any merit of their own, yet he has commanded it to be written, "Thus saith the Lord, I will yet for this be enquired of by the house of Israel to do it for them."—(Ezek. xxxvi. 37.) This is a duty which must be performed with unaffected devotion, with fervency, and with frequency. And that we may never be at a loss in what manner we ought to express our desires, and present our petitions at the throne of grace, the Saviour has kindly instructed us in that divine form called "*The Lord's Prayer*."

This Prayer stands unrivalled in every circumstance that can combine to constitute the excellency of Prayer. It is so concise, that the most ignorant may learn it; so plain, that

the most humble capacity may comprehend it: and yet it is so full that it comprehends all our wants, and intimates to us all our duty: it shews us not only what is fit to be asked, but what manner of persons we ought to be who ask it. Tertullian calls it "the epitome of the Gospel;" since it contains our persuasion of God's love, our desire of his honour, our subjection to his authority, our submission to his will, and our dependence on his providence; our need of his mercy to pardon former offences, and of his grace to keep us from future sin; and of both to deliver us from the punishment due to their guilt;—concluding with acts of faith, and praise, and adoration. And being drawn up by our glorious Advocate with the Father, who knew the treasures of mercy, as well as our guilt, it is complete in itself, acceptable to God, and exactly suited to our wants. It ought, therefore, to be united with all our religious offices, to make up for their defects, and recommend them to our heavenly Father; who will not deny us when we speak the words which his Son has taught us, if we use them with sincerity and devotion.

This Prayer was first dictated by the Saviour to his disciples, in his Sermon on the Mount, recorded by St. Matthew. It was set forth as a model for the composition of Prayers:—"After this manner, pray ye." It appears that the disciples did not then receive it as a set form, for about a year afterwards, as we are inform-

ed by St. Luke, they besought of him a special form of Prayer, such as the Jewish Doctors were accustomed to give to their pupils. "Lord teach us to pray, as John also taught his disciples." (Luke xi. 1.) Upon this, he prescribes it to them as a set form. It is not only a repetition of the prayer which he had before taught, but almost all the words and phrases of it are taken from the forms of prayer then in use among the Jews. "So remote was the Saviour," says Grotius, "from all affectation of novelty in devotion." Having been prescribed in so authoritative a manner, it has never since ceased to be used in the Christian Church. St. Jerome says, "It is recited in the Liturgy by our Lord's command." St. Cyprian, and others of the ancient Fathers, call it "the daily Prayer." And St. Augustine informs us that it was "daily used at the Altar," and that it was "repeated by the whole congregation," as our present Rubrick requires.

The devout men to whom the composing, and the arrangement of the Liturgy of our parent Church were committed, have equally displayed their judgment and their piety, by assigning to this prayer the first and chief place in the petitionary part of public worship. The introductory sentences, the general Confession, and the Absolution, which precede it, are more properly preparations for prayer than prayer itself. This prefatory portion of the Liturgy was first composed in the reign of King Edward the VI. Before this period, the public worship of the English Church, as well as of the Greek, and Romish Churches, began with the Lord's Prayer. But the venerable Reformers thought it not becoming in us to approach God as "Our Father," before we repented of our disobedience against him, and besought the pardon of our sins. And since it is the form of

prayer taught by our Lord to his disciples, it seems most proper for us to use it when we have approved ourselves his real disciples by repentance of our sins, and faith in his offers of mercy:—And since it thus becomes a badge of our discipleship, the rubrick has provided that it shall be repeated audibly by the whole congregation.

The Lord's prayer consists of three distinct parts:—First an address to God, containing a recognition of his goodness and his greatness. Then follow six separate petitions:—The three first of which relate to the glory of God;—beseeching that his name may be honoured, his authority advanced, and his will accomplished: the three last concern our own good; being offered for temporal supplies, for remission of sins past, for prevention of future sins, and for deliverance from evils and miseries, temporal, spiritual, and eternal. It then closes with a doxology, ascribing to God dominion and might, mercy and praise.

If we have fulfilled the designs of the Church in the preparatory part of the Liturgy;—If we have listened with reverence to the sentences from the Scriptures, and to the exhortation, and if we have joined with sincerity and fervency in the general Confession, and heartily responded our Amen, to the declaration of Absolution, we may approach God as our reconciled Father, and with filial confidence, address him as we are instructed by our Saviour, saying, "*Our Father who art in Heaven.*"

God dwells in Heaven, by way of eminence: There he has fixed his throne; there he unveils his divine Majesty, and reigns in the brightness of his glory. In his celestial presence, there is "fulness of joy," and at his "right hand, pleasures forevermore." But, blessed be his name, though he is enthroned in the heavens, his goodness is not confined to the "thousand thousands, and ten

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times thousand" who bow before him there : he graciously looks down upon his worshipping creatures on the earth, and notwithstanding all their frailties, their errors and their miseries, encourages them to approach his footstool, calling him, "Abba, Father!" God is the Father of all mankind by creation; and he is more especially the Father of all who belong to his spiritual household, having begotten them again by the "washing of regeneration and the renewing of the Holy Ghost." But no man may call God his Father, in the sense of the Saviour's words, without the faith of the Gospel; nor can he with any propriety address him as *Our Father*, without the most perfect charity to all men, and especially to his brethren of the "household of faith." When, therefore, we approach God, in the address of this divine prayer, let us lay aside all envy, malice, and unbelief. And as we do it with united voices, let us do it with united hearts; sweetly blending our filial piety with universal charity.

Having, with suitable feelings and dispositions, addressed ourselves to God as our heavenly Father, we are instructed to pray that his name may be revered and adored;—"Hallowed be thy name."

By his name, is meant himself;—His attributes, and perfections; and all that relates to his person and character,—his works, his worship; and his sabbaths. His name, therefore, will be hallowed by us, when we love his goodness, trust in his mercy, believe his promises, fear his threatenings, acknowledge his wisdom, adore his power, and live a godly life:—when we praise him for his works, worship him with humility and faith, with real affection, and fervent desires:—when we keep his sabbaths, respect his ministers, and love his people. The glory of God, being the principal end of our creation, ought to constitute the first and

chief of our desires. And we are doubly bound to pray for the honour of his name, because he deserves it on account of the glory of his perfections, and because, approaching him as our Father, we owe him the more especial honour.

But since a great portion of the world lieth in wickedness, and is in subjection to vain idols; since even in christian countries, the world, the flesh, and the Devil, exercise their dominion, we are taught to pray that the reign of God may be extended through the world, that the reign of his grace may be established in our hearts, and that the ultimate kingdom of his heavenly glory may be hastened on;—"Thy kingdom come."

In using these words aright, we pray that the religion of the Gospel may be spread over the whole world—that the power and riches of divine grace may be felt in every heart—that the spiritual kingdom of Christ may be erected on the ruins of the kingdom of darkness—that the nations of the world may learn righteousness, and that the name of the Lord may be the praise of the whole earth. We not only pray that the kingdom of God's grace may be extended where it has never yet been known, but that it may be more powerfully felt, and more clearly manifested where his dominion is already acknowledged. We therefore request that his kingdom may be established within us:—that by the energy of his grace in our hearts, our unruly passions may be restrained, and our sinful desires extinguished, till we unfeignedly submit to his authority, fear his displeasure, rejoice in his love, and obey his will. But besides desiring that the kingdom of grace may be established throughout the world, and in our own hearts, as true disciples, we should extend our thoughts, in this petition, to the coming of the kingdom of glory;—to that momentous period, and that

wonderful exhibition of the dominion of Christ, when he shall descend from heaven with power and great glory, with the voice of the arch angel and the trump of God, to give his final blessing to his faithful people, and to admit them to the participation of his bliss. Let us regulate every action of our lives with a view to this great event, and let us manifest ourselves the faithful subjects of his kingdom of grace, that we may share the blessedness of his kingdom of glory!

The next petition in this divine prayer, is intimately connected with the two which precede it; and has an immediate relation to the glory of God, as our spiritual and rightful sovereign:—"Thy will be done on earth, as it is in heaven."

In heaven his will is done unfeignedly, cheerfully, and universally. The Angels, and the spirits of just men made perfect, join in concord to exalt and magnify his name. Their white robes are emblematical of their innocence and integrity: their songs of praise and adoration are the animated language of their hearts: and the wings, with which they are described, fitly represent the readiness and alacrity with which they obey his will. They serve him day and night in his temple above; and his service is their happiness and their glory. It is the purport of the petition now under consideration, that we may copy their example by the nearest imitation of which our present natures are capable;—"Thy will be done on earth, as it is in heaven."—God has given us his written word, for the guide of our lives;—for a lamp to our feet, and a light to our paths. If we act according to the import of this prayer, we shall obey all the precepts of his holy word with a willing mind. But are there not some who utter the petition in the house of God without any regard to its import? Are there not others who are resolved on only

a partial obedience? And are there not some who are determined to pay no regard at all to the divine will? Let us beware of mocking God in so solemn a manner; since he requires of those who worship him, that they should do it in spirit and in truth. Besides a faithful, and willing obedience to the commands of God, the petition implies a cordial and cheerful submission to the dispensations of his providence. When he is heaping his tender mercies upon us, and crowning us with his goodness;—when he is giving us health, and food, and raiment, and all things richly to enjoy, there is no virtue in our acquiescence with the will of Providence. But when, in his insurmountable wisdom, he takes away the blessings he had lent us;—our health, our strength, or our possessions; when he removes from us, at a stroke, the desire of our eyes;—the friend of our bosom, an affectionate parent, a beloved wife, a tender husband, or a lovely child; then it is that our submission is put to the test, and then it is that nothing but the power of divine grace in our hearts, can enable us to say, with true christian resignation, "thy will be done."

Having thus considered the three first of these petitions, which relate to God; we proceed to the three following ones, which more immediately concern ourselves: The first of which is, "Give us this day our daily bread."

The Israelites in the wilderness were directed to gather Manna every day, that no day might pass without a memento of God's Providence;—so we are instructed to ask of him each day our daily bread, that we may be constantly mindful of our dependance upon him. In this petition we ask for every kind of provision necessary for the support and comfort of body and soul. It is a prayer to be made by the wealthy, as well as by the indigent; for barns full of plenty, and coffers full of gold,

often disappear, may take away; and comfort depend who? But the soul, the body; applied, not earthly; spiritual; up in Christ; communion; through the Spirit, is taken down; God each; the unseparated; should all; in our throats.

After he has blessed the bread for our bodies, we proceed, as we are interested in the "And for we forgive against."

The perfect mate cannot be the perfect; the perfect can be we are guilty of have all transgressions; one can be; our was nature, as sinner; the efficacy; precious; therefore; one of our; when we stood, "And blessed this petition; we have; our, and; "Ask a making; pay a; of our natures."

are there often disappoint their owners. Riches may take to themselves wings and fly away; and all the real sweetness and comfort of our possessions, depend wholly on the blessing of God. But the soul has its wants as well as the body; and these are to be supplied, not out of the abundance of earthly possessions, but from that spiritual fulness which is treasured up in Christ Jesus. To have communion and fellowship with him, through the assistance of the Holy Spirit, is the bread of life which cometh down from above, and in asking God each day for our *daily bread*, the unsearchable riches of his grace should always occupy the first place in our thoughts.

After having thus humbly requested the blessings which are necessary for our bodies and our souls, we proceed, as repentant sinners, to implore an interest in the divine mercy;—*“And forgive us our trespasses, as we forgive those who trespass against us.”*

The particle *and* denotes the intimate connection of this petition with the preceding. For what real comfort can our *daily bread* afford us, if we are conscious we are living in the guilt of unforgiven sin. That we have all transgressed, and are daily transgressing, are truths which no one can presume to deny. The Saviour was well acquainted with our nature, and with our circumstances as sinners: He knew what would be the efficacy of his holy life, and his precious blood-shedding; and he therefore wisely taught us to make it one of our earnest and daily requests, when we approach the divine footstool, “forgive us our trespasses.” And blessed be God, that in making this petition with sincerity and faith, we have in the promise of the Saviour, an animating ground of hope; “Ask and ye shall receive.” But in making the supplication, we must pay a particular regard to the state of our minds. We shall not receive

if we ask amiss. We must ask “with an humble, lowly, penitent, and obedient heart:” with a sincere desire and intention of reformation, and amendment of life, and with an unfeigned forgiveness of all those who have “trespassed against us.” “If ye forgive not men their trespasses,” said the Saviour, “neither will your heavenly Father forgive you your trespasses.” Let us then guard our hearts, when we come into the divine presence, lest any root of bitterness springing up within us should poison our petitions, and render both us and our services, an abomination to the Lord.

We are as much dependant on the Providence of God to guide our steps, as we are on his mercy to pardon our sins. We are therefore instructed, in the conclusion of this admirable form, to pray for deliverance from all temptations, and evils; “Lead us not into temptation, but deliver us from evil.”

We are not to consider these words as implying that the Lord ever enticeth men to commit sin. For in this respect “God tempteth no man.” But such is his power and Providence in the world, that he is sometimes figuratively spoken of in scripture, as actually doing, what he merely permits his creatures to do, or suffers evil spirits to do for them. And when, after a profession of devotedness to him, we renounce our allegiance, despise his grace, and withdraw ourselves from his service, he may justly permit us to become a prey to our spiritual enemies, the world, the flesh, and the devil, in order the more deeply to convince us that “the way of transgressors is hard.” But though God can not entice any man to commit sin, yet there is a sense in which he may be said to *tempt* mankind. For in scripture *to tempt* has sometimes the same signification as *to try*. Thus God is said to have tempted Abraham, that his faith might be more

fully known both to himself, and to his posterity. And so he still tries the graces of his people, by disappointments and afflictions. But such trials are tempered with mercy, and are designed as fatherly chastisements, or necessary admonitions, in order to wean our affections from the world and draw us nearer to himself.

Lastly;—as this divine prayer begins with a public acknowledgment of the paternal character of God, and a request that the attributes and perfections of his nature may be revered and adored;—so it concludes with ascribing unto him the honour and praise due to his name: “*For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.*”

This doxology contains the reasons for putting up the foregoing petitions; and it is added, as a becoming tribute of praise, and as a ground of hope and confidence, that we shall obtain the blessings which we have faithfully asked. Every word in it tends to add strength to our faith, and to confirm our reliance on the divine mercy. Praise and thanksgiving are so essential to real devotion, that prayer must ever be defective without them. Let us then, learn to model all our requests at the throne of grace, and perform all our religious exercises, according to this divine pattern which our Lord himself has given us; and let us constantly join it with our other services, as containing the substance of our prayers, and well suited to give to all our devotions savour and efficacy in the sight of God. And let us not consider the frequent use of it a “vain repetition:” for how can we too often join our Lord’s most perfect prayer, with ours that are so imperfect, since it is through him alone that both we and our prayers are made acceptable to God.—The hallowing of God’s sacred name, the spread of divine truth, and the reign

of grace; the daily supply of all our necessities, whether relating to this life, or that which is to come; the forgiveness of our sins, our deliverance from present evils, and our enjoyment of future and everlasting blessedness;—these are the subjects embraced in this comprehensive and divine prayer: And since these are all at the wise and gracious disposal of God, we may well conclude our petitions with the doxology which the Saviour hath taught us; “*For thine is the kingdom, and the power, and the glory, forever and ever. Amen.*”

C.

For the Churchman’s Magazine.

THE CHRISTIAN CHURCH.

THE Christian Church consists of those people, who are the Disciples of Jesus Christ; who acknowledge Him as their Guide and Saviour, and who engage to follow his precepts and institutions. They receive the Word of God as divinely inspired; believe the promises contained in it, and make it the rule of their actions. They live, in some measure, by faith, and not by sight. They believe many doctrines, because they rely on the veracity of God, and not because they can adduce any mathematical certainty of their truth.

In this Divine Word, they learn, that man was made pure and upright, but that he revolted against his Maker: that God provided a remedy by which, he might be recovered and saved. Those, who comply with his commands, are called his People. In every Age, there have been some, who have continued faithful to their God. He ever has had some followers, and in every period, He has had a kind of Church, or Assembly of faithful people. We find

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this true in the Patriarchal, Prophet-
ic, and Jewish dispensations. To
them were given some hints of a Sa-
viour, who should redeem them from
the bondage of corruption.

The Faith of the Jew was a belief
in a *Saviour to come*. The object of
God, in every dispensation, has been
the same, to redeem and save a ruin-
ed world.

In the discussion of the present
subject, it will be unnecessary to
comment on the nature of the Jew-
ish Church. We will confine our
remarks to the nature and design of
the Christian Church.

C. At sundry times, God has mani-
fested himself to the human race,
and revealed his will according to
their wants and capacities. The
plain object of such manifestations
was to produce right conceptions of
the Deity, and correct sentiments of
those duties, which created beings
owe to their Maker.

The Law of Moses served as a
kind of school master to correct
idolatry so natural to mankind, and
to prepare them for the last and per-
fect Revelation of the will of God by
Jesus Christ. When the fulness of
time was come, a Saviour was born,
who made Redemption for the sins
of the world, and published in his
Gospel, a perfect and adequate rule
of conduct.

Our Saviour established a Society
on earth, which is called his *Body or
the Christian Church*. While he
was present with the members of his
Church, he taught them the nature
of the Government, Doctrines and
Discipline of the Christian Society.

Before his ascension to Heaven,
he organized his Church with duly
appointed officers: and commission-
ed them to appoint their successors
in office. The commission was,
"Go ye, and disciple all nations,
baptizing them in the name of the
Father, Son and Holy Ghost—and
lo, I am with you always, even to the
end of the world."

It is necessary to the existence of
any society, to have suitable officers
or Governors. Our Saviour did not
leave his Church, until he had pro-
vided for its wants in this particular.

As in the Jewish Church, there
were three orders, High Priest,
Priest and Levite: so we find three
orders of the Priesthood in the Chris-
tian Church. Christ was the head
of his church; and under him were
the twelve Apostles and seventy dis-
ciples.

After Christ had accomplished the
great work of atonement, and had
seated himself at the right hand of
his Father, we still find three orders
in the Church. The history of the
christian Church indeed has ever ac-
knowledgeed three orders, Bishops,
Priests and Deacons. The doctrine
of a perfect parity of the priesthood
was never known until the time of
the reformation.

In the Scriptures then we find
three orders, appointed by Christ
and the apostles, for the perpetual
government of the Church. This was
a matter of divine appointment, and
not a thing of convenience and dis-
cretion. It was to continue as a per-
petual institution, and not to vary as
the whims of mankind might dictate.

While Christ continued on earth,
he himself commissioned his minis-
ters. After his ascension, the Apos-
tles, and not the Presbyters and
Deacons, ordained their successors
in office.

In the Revelation to the Seven
Churches of Asia, the Bishops of
those Churches are called Angels.
The seven candlesticks are seven
Churches, and the seven stars or
angels were seven Bishops.

Timothy was made Bishop of Eph-
esus by St. Paul himself. It appears
from ecclesiastical history, that there
were twenty seven Bishops in that
Church before the council of Chalce-
don in the 4th Century.

Titus was made Bishop of Crete,
when there were Elders there al-

ready.—Timothy ordained Deacons. He examined them. He was directed not to receive charges against an elder, without two witnesses. If Elders imposed hands, it was done to shew their approbation. When St. Paul ordained, the preposition *dia* is used—which signifies, “by virtue.” When the Elders assisted, the preposition *meta* is used, which means a “mere concurrence.”

The primitive Church becomes a guide, when their examples coincide with the Scripture: or when their example may throw light on doubtful passages of the sacred writings. The fathers, so called, may be depended on for the three first centuries.

Whoever will carefully examine the writings of Irenæus, Clemens Alexandrinus, the Apostolical Constitutions, Tertullian, Origen, Cyprian, and the Apostolical Canons, will be satisfied it might seem, that the primitive Church was governed by three orders, Bishops, Priests, and Deacons. In these ages, the Bishops should govern the Presbyters and Deacons, as well as the people committed to their charge. They ordained Priests and Deacons, and thus preserved a continued succession in the Priesthood. I might shew, that from the beginning of christianity to the time of Calvin, we find no Church without Bishops, Priests and Deacons. But this is unnecessary—as it is acknowledged by the greatest advocates for a parity of order, that Episcopacy has prevailed from the third century, to the time of the Reformation in Switzerland and Geneva.

(To be continued.)

For the Churchman's Magazine.

It is asserted that the 17th Article of the Church, inculcates the Calvinistic doctrine of predestination.

The fact undoubtedly is, that the article is entirely independent both of Calvinism and Arminianism, having been drawn up without any regard to either of those systems, and designed to express what our Reformers conceived to be the doctrine of the Scriptures on this subject;—a doctrine, which when rightly understood is most encouraging to the sinner and most comforting to the devoted christian. It is not my intention to enter into a discussion of this knotty point in Theology. The question whether the article be Calvinistic or not, may be settled by plain matter of fact. If this article is expressed in the same language, contains the same ideas, or asserts the same doctrine, which is expressed by Calvin and contained and asserted in his writings, and in articles of faith which are confessedly Calvinistic or if the language, ideas, and doctrine be different, the question is, to all intents and purposes, settled by the fact. This fact is in the reach of every one, who will take the trouble to compare the 17th article with the Calvinistic articles on the subject of predestination. To assist your readers in making this comparison, I send you for insertion in the *Churchman's Magazine*, extracts on this subject from the Lambeth and Irish Articles, the Synod of Dort, Calvin and the Assembly of divines' Catechism.

Lambeth Articles, “drawn up to correct things erroneous, and to supply things defective,” in the articles of the Church of England, by persons professedly calvinistic.—1. “God, from eternity, predestinated certain men to life: certain men he hath reprobated.—2. The moving cause of predestination unto life, is not the foresight of faith, or of perseverance, or of good works, or any other things which may be in the person predestinated, but the sole pleasure of the sovereign will of God. The number of the predestinate is so

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that the certain and definite, that it can neither be increased nor diminished.—7. Saving grace is not given to all men, by which they may be saved if they will. 9. It is not put in the will or power of every man to be saved.”

Irish Articles of 1615.—“By the same eternal counsel, God hath predestinated some unto life, and reprobated some unto death, of both which there is a definite number. The cause moving God to predestinate unto life, is not the foreseeing of faith, &c., but only the good pleasure of God himself. But such as are not predestinated to salvation, shall finally be condemned for their sins.”

Synod of Dort.—“That God, by an absolute decree, hath elected to salvation a very small number of men, without any regard to their faith or obedience whatsoever; and secluded from saving grace all the rest of mankind, and appointed them by the sure decree, to eternal damnation, without any regard to their infidelity or impenitence.”

Calvin's Common Prayer Book for the English Church at Geneva.

“God, who of the lost sons of Adam, hath ordained some as vessels of wrath to damnation; and hath chosen others as vessels of his mercy to be saved. God not only foresaw that Adam would fall, but also ordained that he should. He fell not only by the permission, but by the appointment of God.—*Ins. book 3.* “All men are not created for the same end, but some are fore-ordained to eternal life: others to eternal damnation.”

Assembly of divines.—“The decrees of God are his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath fore-ordained whatsoever comes to pass. God by an eternal decree hath chosen some men to eternal life, and hath passed by and fore-

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ordained the rest to dishonour and wrath.”

Presbyterian Church. “Some men are predestinated unto everlasting life, and others fore-ordained to everlasting death: and their number is so certain and definite, that it can neither be increased or diminished.”

The language and doctrine on this subject, in each of these extracts, differ in no material point. They express fully and clearly the Calvinistic doctrines of predestination. But on comparison, it will be found, that the 17th Article of the Church, agrees not with these extracts, in language, or doctrine. On comparing this article with the scriptures, it will be found to inculcate this doctrine, as there taught;—a doctrine which in the article and in the scriptures, is encouraging to the sinner, and comforting to the accepted in Jesus Christ

B. R.

For the Churchman's Magazine.

HOLY DAYS.—No. IV.

I am next to speak concerning the observation of fast days; in doing which it may be proper to commence with some remarks upon the comparative importance of festivals and fasts.

It is the duty of christians to rejoice in the multitude of favors which they are continually receiving at the hands of a merciful God; to let their hearts be filled with gladness, and their mouths with praise; and, like the Psalmist, to remember, with the liveliest emotions of gratitude, Him, who hath given unto us even more than we could ask of his superabundant blessings. But if it is necessary that we thus glorify God in our bodies and in our spirits which are God's; that we joyfully ren-

der unto him thanks for his "goodness and loving kindness to us and to all men;" still more is it necessary that we acknowledge our manifold sins and wickedness, and humble ourselves in the dust for our utter unworthiness to be even door-keepers in the house of our God. For the very favors which cause our rejoicing, cannot be obtained but by humiliation and prayer. We cannot therefore properly rejoice in God, until we shall have first prepared ourselves by contrition and repentance, to become the peculiar objects of his grace. Of this godly sorrow, fasting is both an expression, and an important instrument. By means of it we mortify the flesh with the affections and lusts thereof, and bring it in subjection to the mind, and both body and mind in subjection to Christ.

As repentance for our sins is the chief ground of our acceptance with God through the Son of his love, and as it is more necessary, and should be more frequent, than any other act of our lives; so fasting is likewise more necessary and should be more attended to, than feasting; because it is a powerful instrument of repentance. Although we are on proper occasions, to manifest our joy in Him who hath redeemed us with his own blood, and to proclaim the lively hopes by which the souls of the regenerate are comforted in their pilgrimage through this vale of tears to a better world; yet it more becomes us sinful dust and ashes, to assume more frequently the weeds of mourning, and to adopt the language of the Psalmist, *I am a worm and no man*. We should remember that *man in his best estate is altogether vanity*; that *he is of few days and full of trouble*; that he is guilty of continual transgression of the laws of God, and that consequently he stands in need of continual repentance; for without repentance there is no remission. The christian life is represented to

us as a life of mortification and self-denial, of watchfulness and prayer, of deep humility, of patience, and of suffering. It is in short, one great scene of repentance, in which we offer up unto God the sacrifice that He never despises, *a broken spirit—a broken and a contrite heart*.—*The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit*.—*He forgetteth not the cry of the humble*. The promises of God are to the repentant, and we are more frequently called upon to fast and pray and lament for our sins, than to indulge in festal rejoicings for His mercy in pardoning them. The Old as well as the New Testament abounds with pathetic exhortations and sound maxims upon this subject. *Turn ye even to me with all your hearts, and with fasting and with weeping, and with mourning*.—*It is better to go to the house of mourning, than to go to the house of feasting*. *Sorrow is better than laughter*. *The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth*. Fasts therefore are of more importance than festivals, in the same degree as acts of self-denial, humiliation and repentance are more acceptable to God, and more entitled to his compassionate regard, than acts of thanksgiving and praise. Even the worldling, or the obstinate unbeliever, may often render unto God thanks for his benefits, and rejoice in the unmeasured flow of his exuberant goodness; but he never easily humbles himself by fasting and supplication, grieving for the intolerable burden of his sins. He is willing to enter into the house of joy, but not into the house of mourning. He is willing to pamper, but not to mortify the flesh; willing to gratify but not to restrain his appetites and passions; willing to appear in the robes of gladness, but unwilling and ashamed to acknowledge himself

vile, and instead of putting on sackcloth

Fasting, repentance, Lord, are upon all cure His Zion, sanctify a fast, call the elders of the land, your God. Who know repent, and Him? To be seen, the case of had been account To avert appease mighty, claimed a ing that oldest to, any thing drink wa ed with s unto G humble t ance, sole sed God decree w ed forth Its gre also to b of our S disciples demons common means; by nothi ing. H prayer, v ing, beco acceptab ly to be In ad before mended christian

vile, and to afflict himself, and, instead of pleasant garments, to put on sackcloth and ashes.

Fasting and prayer, unfeigned repentance, and earnestly seeking the Lord, are enjoined by the prophets upon all who would recover or secure His favor. *Blow the trumpet in Zion, sanctify a fast.—Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord.—Who knoweth if He will return, and repent, and leave a blessing behind Him?* The efficacy of fasting may be seen, among other instances, in the case of the Ninevites, whose city had been doomed to destruction on account of their great wickedness. To avert the impending calamity, and appease the displeasure of the Almighty, the king of Nineveh proclaimed a universal fast, commanding that none of the people, from the oldest to the youngest, should taste any thing. *Let them not feed, nor drink water: but let them be covered with sack-cloth and cry mightily unto God.* This seasonable and humble behaviour, this deep repentance, solemn fasting and prayer, caused God to repent, and revoke his decree which had already been issued forth and published against them.

Its great prevalence with God, is also to be gathered from the words of our Saviour, when He told his disciples, that a certain fierce kind of demons could not be expelled in the common way, and by the ordinary means; but *this kind can come forth by nothing but by prayer and fasting.* Hence it seems evident, that prayer, when united with rigid fasting, becomes in a high degree more acceptable unto God, and more likely to be answered with a blessing.

In addition to this, fasting, as I before observed, is highly recommended in the New Testament, as a christian duty of considerable im-

portance. Our Lord even prescribes the manner in which it should be conducted, and concludes, by promising a reward from our heavenly Father. St. Paul mentions it as one of the sublimest efforts of christian virtue and self-denial, in which the Apostles more frequently exercised, and for which they deserved no small commendation.

From all these encomiums upon fasting, however, it is not to be inferred that the mere ceremony has, in itself, any value to give it acceptance with God; but only that repentant, humble, and reverent frame of mind, of which fasting is strongly significant. Like all other good works and external duties, its efficacy depends altogether upon a proper disposition of the soul. If our motives are sinister, or not such as should actuate christians, ours will not be true fasting, but hypocrisy; and God will say unto us, as He said unto the Jews by the prophet Zechariah, *When ye fasted and mourned, did ye at all fast unto me, even to me?*

Festivals and fasts agree in this—that they are both parts of natural religion, and hence are to be found in every system that has existed. Both are calculated to improve our hearts, to animate our devotions, to glorify God, and to bring us more immediately into his presence and favour. But the difference between them lies in this—that the one kind expresses our joy, the other our grief—our joy for blessings, our grief for sore judgments, or for the iniquity which may soon bring them upon us. The one is especially for the purpose of exalting God; the other is intended to abase ourselves. The one shows forth our cheerful zeal and loyalty in his service; the other, our humble dependance, and absolute subjection to his will. Fasting moves his compassion, and obtains for us his mercy; festival rejoicing is a con-

sequent duty, and only serves to keep us in that state of divine favour, in which fasting hath placed us.

We will now proceed to the consideration of the rules, by which we should always be guided in the performance of this important duty.

1. In fasting, our first care should be to fast unto God. That is, the motives to this act should be a desire to comply with the will and pleasure of God, not of man. The command of the Church should not be our only reason for fasting; but we should be influenced by a deep sense of the necessity of turning unto God, with contrition and repentance, afflicting and wounding our own souls, that He may pour into them the precious balm of consolation and healing.

2. A fast day should always be a day of humiliation, of mourning and repentance. He who afflicts his body, and does not afflict his soul, labours in vain. He takes the instrument in hand, but effects nothing. He has the form without the substance. Should God say unto him, *hast thou at all fasted unto me, even to me?* His conscience must smite him dumb. His reason would convince him, that he has fasted only as a matter of course, because the church requires it of her members. He would know, that instead of bringing himself down to the dust, instead of kneeling in tears before his God, and endeavouring to crush the pride and pleasure of his soul, he has indulged himself as much as he could, consistently with the decent performance of the external duty. He must be well aware, that so far from having felt its great importance, and permitted it to impress his mind accordingly, he has conceived it an irksome duty, the sooner over the better. Even in the midst of his fast, he has looked forward with longing anticipation to its close, when he might again without restraint enjoy the pleasures and luxuries of life. And, if he understand the spirit of

the Gospel, he must know full well too, that such fasting is not unto God, but unto men. By God he will be accounted a hypocrite, while by men he will be esteemed one of the righteous, and a fulfiller of the law. It was the error of many of the Jews, and of the Romanists, to suppose that the mere performance of the outward ceremony is sufficient; not considering that all parts of God's worship are spiritual, and that rites and ceremonies are of no use, but to assist our souls in rendering Him this spiritual homage. There is a sympathy between the body and soul, so that when we afflict the former, the latter may become depressed and sorrowful. Were it otherwise, fasting or abstaining from food would never have been required; for it is not the body, but the soul which is guilty before God, and which must be afflicted and humbled for its transgressions. But although formalists, who have more of the semblance than of the reality of religion, may thus fast outwardly unto men, without any of those inward afflictings and repentant actions of the soul, which constitute a true fast unto God; yet on the other hand, the humble christian, who sees and confesses the enormity of his transgressions, and who truly fasts in his soul, will also fast outwardly in the body, abstaining from all carnal delight and sensual gratification; knowing that to pamper the body is to feed the pride of the soul, and clog its spiritual exercises. Knowing how inconsistent penitential mourning is with feasting, he will neither presume nor desire to indulge in the latter, and defend himself with the poor excuse that he is really and sincerely engaged in the exercise of the former. He will not separate the instrument from the effect, or disregard so important a means as outward fasting, to the end of promoting that which is internal. Much less, especially, will he forget to observe strictly those seasons of

fasting, which will neither recommend nor commend anything like such against the elements of error. (T)

For the

MESSRS. E

At a time when a small part of the population become symptomatic of preaching in various kinds of popular assemblies which are put in the last Churchman's guard against the popular a just value of our own Church long and to vary with the day. The evident disposition to forget the old lies—that the people see the present but to make and offer to God. The Therve to show character is not many circles led to revive Those of yersant with what acrimony South," his pen.

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fasting, which are designated and recommended by the church. He will neither feel nor manifest anything like a spirit of contumacy against such reasonable requirements of ecclesiastical authority.

(To be continued.)

For the Churchman's Magazine.

MESSRS. EDITORS,—

At a time, when religion, with no small part of the community, has become synonymous with eulogiums on preaching and preachers, and various kinds of art and man's device are put in requisition, to keep the popular attention awake to the schisms which have rent, and are still rending the body of Christ, it is of the last consequence that every Churchman should be put on his guard against being carried away by the popular clamour, and learn to set a just value on the institutions of his own Church, which have been too long and too deeply rooted in truth, to vary with the popular whims of the day. There is, I think, a pretty evident disposition in mankind, to forget the object of christian assemblies—that they are not collected to see the preacher figure in an oration, but to make confession of their sins, and offer their prayers and praises to God. The following extract will serve to show that this trait of character is not of recent origin, although many circumstances have contributed to revive it at the present day.—Those of your readers who are conversant with the lively, and somewhat acrimonious style of “the witty South,” will readily assign it to his pen.

After adverting to “a set of fantastical, new coined phrases” with which puritanism had clouded the simplicity of the truth, he observes, “One flatters himself that he has lived in full assurance of his salvation for ten, or twenty, or perhaps

thirty years; that is, in other words, the man has been ignorant and confident very long.

“Aye, but says another, I am a great *hearer* and *lover* of *sermons*, (especially lectures.) And it is this which is the very delight of my righteous soul, and the main business of my life; and though indeed according to the good old puritan custom, I use to walk, and talk out the *prayers* before the Church-door, or without the Choir, yet I am sure to be always *in at Sermon*. Nay, I have so entirely devoted my whole time to the *hearing* of sermons, that I must confess, I have hardly any left to *practise* them. And will not all this set me right for Heaven? Yes, no doubt, if a man were to be *pulled up to Heaven by the ears*; or the Gospel would but reverse its rule, and declare, that not the *doers* of the word, but the *hearers* only, should be justified.

“But then in comes a third, and tells us that he is a saint of yet an higher class, as having got far above all their mean, beggarly, steeple-house dispensations, by an happy exchange of them for the purer and more refined ordinances of the Conventicle; when he is sure to meet with powerful teaching indeed, and to hear will-worship and superstition run down, and the priests of Bael paid off, and the follies and fopperies of their great Idol the *Common-Prayer* laid open with a witness, by all which his faith is now grown so strong, that he can no more doubt of his going to Heaven, than that there is such a place as Heaven to go to.

“So that if the conscience of such an one should at any time offer to grumble, he would presently stop its mouth with this, that he is of such an one's congregation. And then, conscience say thy worst. Or if the guilt of some old perjuries or extortions should begin to look stern upon him; why then all those old scores shall be cleared off with a

comfortable persuasion, that such as he cannot fall from Grace, though it is shrewdly to be feared, that his only way of proving this must be, that there can be no losing or falling from that which a man never had."

Such is the testimony of Dr. South, to the vagaries which in his day were acted under the name of religion.—"South tells the truth, but he tells it with the tongue of a viper."

The following remarks on attending at one's own Church, instead of being seduced away by Dissentism, are so sensible, that I cannot forbear transcribing them also.—They are found in a late Number of the Christian Observer.

"The question is as follows: "Is it the duty of religious persons to attend the service of God in their *parish church*, in cases in which the minister is notoriously deficient in exhibiting the peculiar doctrines of the Gospel: and where, in truth, they go in expectation of nothing beyond merely moral discourses?"

Now, it appears to me, that the whole difficulty arises from laying an undue stress on the mere *preaching*; in not attaching sufficient importance to the *reading*, as well as the public expounding, of God's holy word; and in not regarding the whole of the Liturgy as a system of sound *instruction*, as well as a form of pure and spiritual worship.* It will not be denied, by any "religious person," that faithful preaching is most commonly employed by God for the conversion of sinners, and the comforting and establishing of believers: but were all churchmen more in the habit of duly appreciating the other means of grace afforded them in the stated services of the church, and of using them conscientiously, with a view to their edification, they would

* The reader may consult on these points, *inter alia*, the forcible arguments of Hooker, in the fifth book of his Ecclesiastical Polity.

know better how to bear, with humility and patience, the occasional defects of the preaching in their parish churches. As it is not possible for any human wisdom or foresight to secure a succession of faithful ministers in every parish church, the members of the Establishment have the greater reason for gratitude to the Giver of all good, who has provided them with a form of sound words and sound doctrine, whereby they may come to the knowledge of the truth, and worship him in an acceptable manner. Would they diligently *study* the holy Scriptures, and the Articles, and Homilies, and Liturgy of the church, with prayer for the Divine teaching, I am persuaded there would not be such a propensity in "religious persons" as there too frequently is, to desert their parish churches.

The New Testament undoubtedly speaks of *schism* as a great sin; and if our Reformers had not considered it in the same light, they would not have taught us to pray to be delivered from it. Now, with what sincerity can a churchman pray to be delivered from *schism*, if he hesitates not to promote it so far as his own example extends? Those churchmen who are not much acquainted with *facts*, are very apt to think, that if the prominent doctrines of Christianity be preached by a Dissenting minister, all is "unity, peace, and concord," in his congregation. But, whoever has been admitted into "the interior of a meeting-house," has soon, perhaps, been convinced, that upon the whole he might have reaped "the fruits of the Spirit" as abundantly by abiding in his own vineyard, as by going astray in search of richer pastures. A churchman should also consider, not only what *good* he may obtain by leaving his church, but also what *evil* he may produce by such a line of conduct. If he has real piety, why should he not let his own church have the benefit of it? Can any man have hours the advantage? Whereas, other common vices again which is in his neighborhood his love of and a desire party. Per his knowledge spiritual sub *argy* which lightly of. "him li upon prece a little;" h cannot tell under those circumstances which he been brought truth: and than ever t vices of the to turn his very reason highly to p effectiveness ng. And "merely possibly b persons" t God," bec from the p moral disc preacher proper so improperly tions of showing t fruits of a s but still "much uned to moralit nutest mo word, and ground of out holine Lord." the ignora acter of

with benefit of it? Why not let the clergyman have his prayers, and his neighbours the advantage of his example? Whereas, if he withdraw himself to other communities he raises prejudices against his personal religion, which is immediately considered by his neighbours as nothing more than his love of change and of novelty, and a desire of going over to another party. Perhaps he has derived all his knowledge and experience of spiritual subjects from that very *Liturgy* which he now begins to think slightly of. From a child, it has given him line upon line, and precept upon precept; here a little and there a little; he hardly knows how, and cannot tell when. But so it is, that under those alleged unfavourable circumstances of his parish church of which he now complains, he has been brought to the knowledge of the truth: and now that he is more able than ever to profit by the stated services of the church, he feels inclined to turn his back upon them, for the very reason that he ought the more highly to prize them, namely, the defectiveness of the minister's preaching. And then, with regard to "merely moral discourses," can it possibly be the *duty* of "religious persons" to neglect "the service of God," because they expect to hear from the preacher nothing but merely moral discourses? Surely not. The preacher may neglect to state the proper source of moral actions, or improperly exhibit them as *conditions* of our salvation, instead of showing them to be the necessary fruits of a saving faith in Jesus Christ; but still "religious persons" are as much under an obligation to attend to *morality* in all its various and minutest modifications as to thought, word, and deed, as if it were the ground of their salvation; for "without holiness no man shall see the Lord." Whatever, therefore, be the ignorance or the personal character of the preacher, "religious

persons" are undoubtedly bound to profit by his "moral discourses." This is clear from our Lord's own admonition to his disciples, to observe and do all things that were bidden them by the Scribes and Pharisees who sat in Moses' seat. There is also abundant proof in the Gospels and the Acts, that our Lord and his Apostles thought it "their duty to attend to the service of God" in the synagogues of the Jews, and considered the reading of the Old-Testament Scriptures every Sabbath-day as preaching the Law. (See Acts, xv. 21.) How much more, then, are we favored than they in having the preaching of the Gospel in our parish churches, even although the officiating minister may happen to be a "merely moral preacher!"

It would be easy to show how many are the evils of *Dissent*; but as this, I conclude, would be inconsistent with the liberty and forbearance of your miscellany on these points, I shall leave your readers to their own reflections respecting them."

CAUTION.

For the Churchman's Magazine.

THE WATCHMAN, No. III.

In my last number, I gave a specimen of the manner in which a former President of Yale College, contrived to accommodate his opinions on the subject of *Prelacy* to the test-laws of that institution. And now,—partly for the purpose of preserving on the pages of the Magazine a very curious piece of Church History—and partly with a view of shewing how another President of the same College could undertake to justify the schism of the New-England congregations, by taking shelter under the wings of the very prelacy of Old England, which the aforesaid test-laws bound him to oppose—I send

for publication, the following extract from an election sermon, preached by the late Rev. Dr. Stiles, before the General Assembly of Connecticut, in the year 1783:

"The invalidity of our *ordinations* is objected against us, and so of consequence the invalidity of all our official administrations. And now that we are upon the matter, give me leave to exhibit a true, though summary state of it, as the result of a very full, laborious, and thorough enquiry. It was the mistaken opinion of some of our first ministers in New-England (than whom, there never was a more learned collection, for they embosomed all the theological and ecclesiastical erudition of all ages) it was, I say, their opinion, that the power of ordination of all church officers, was in the church by their elders. They well knew, from ecclesiastical and scripture antiquity, that the power of election was there; and they judged ordination the lesser act: but their great reason was, that the church might not be controlled by any exterior authority, whether episcopal or presbyterial, and so no more be harrassed by bishop's courts, or any other similar tribunals. Our fathers held to an eldership, for they saw it in all antiquity, as well as the Bible: and it was their judgment, that elders should be ordained by elders of the same church. The most of the first forty churches had ruling elders; a few had not. These few created an early difficulty; on which our fathers early made a mistaken decision, that where there were no elders in the church, ordination might be done by the laying on of hands of delegated brethren. The introduction of ministers, already ordained, into the pastoral charge of the particular church, was at first done by lay-brethren; and this was, from the beginning, *improperly* called *ordination*, how often soever repeated. A repetition of ordinations or baptisms, does not nullify the first regular administrations. All the first New-

England ministers were ordained before. Thus Mr. Wilson was first ordained by a bishop in England; then, 1630, by governor Winthrop and others he was ordained *teacher* in Boston; he then ordained an elder; and upon the accession of Mr. Cotton, 1633, he was, by this elder and governor Winthrop, again, third time, ordained and constituted pastor. So the learned and courtly Mr. Davenport, was ordained by bishop, then by the brethren, pastor of the church in New-Haven, 1639; and 1668, was again ordained, pastor of the first church in Boston, by elder Penn. Mr. Hooker was ordained a presbyter by a bishop in England, and then again by the brethren at Newtown, 1633, who removed with his church to Hartford. Mr. Bulkley, of Concord, and Mr. Noyes, of Newbury, and others expressly adhered to their former ordinations in England by the bishops, though not as bishops, but as presbyters.* But in general the

* A few extracts from the first governor Winthrop's entries in a manuscript diary, may evince that the ministers relied upon their ordinations in England. At August 27, 1630, "We the congregation kept a fast and chose Mr. Wilson our Teacher, and Mr. Nelson our elder, and Mr. Gager and Mr. Aspinwall deacons. We used imposition of hands, but with this protestation by all, that it was only as a sign of election and confirmation, not of any intent that Mr. Wilson should renounce his ministry he received in England. Mr. Gager died 20th September, and October 25th 1630, "Mr. Colburne who was chose a deacon by the congregation a week before, was invested with imposition of hands of the minister and elder."

"Nov. 22, 1732. "A fast was held by the congregation of Boston, and Mr. Wilson, formerly their teacher, was chosen pastor, and—Oliver a ruling elder, and both were ordained by imposition of hands first by the teacher and two deacons—upon the elder, and then by the elder and the deacons upon the pastor."

"Oct. 10th, 1633.—"Mr. Cotton was then chosen Teacher of the congrega-

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ordained in England, Winthrop and taught in an establishment of Massachusetts, this elder, again, constituted a court and ordained by the hands of the pastor, Mr. Hooker, by a bishop again in 1633, who to Hartford, and other their former by the bishops, but several the

duction of ministers of the first churches, was performed by lay-brethren, and this was called ordination, but should be considered what in reality it was, only induction or instalment of those who were vested with official power. These, as I said, were all ordained before by the bishops in England. Nor have I

of Boston and ordained by imposition of the hands of the presbytery. The pastor and two elders laid their hands upon their head, and the pastor prayed, and then taking off their hands laid them on again and speaking to him by name did thereby design him to the said office—and did give him the charge of the congregation.—Then the neighbouring ministers which were present did at the pastor's notice give him the right hand of fellowship."

"Oct. 11, 1633, "A fast at Newtown where Mr. Hooker was chosen pastor and Mr. Stone teacher in such manner as before at Boston."

"Mr. Bulkley's ordination was 2m. d. 1637. "The church of Concord kept a day of humiliation—for the ordination of their elders, and they chose Mr. Bulkley teacher and Mr. Jones pastor. Upon a question being moved by one sent from the church of Salem it was resolved by the ministers there present, that such as had been ministers in England, were lawful ministers notwithstanding their acceptance of the hands of the bishops—but having come hither, they accounted themselves no ministers, until they were called to another church, and that upon election they were ministers before they were solemnly ordained."

"Another specimen of the first New-England ordinations we have in the church of Dedham, "April 24, 1639. John Hunting one of the brethren was ordained to the office of a ruling elder by fasting and prayer and the laying on of the hands of Mr. John Allin their pastor elect and two other brethren. The same day Mr. John Allin was ordained to the office of pastor by prayer and the laying on of the hands of the ruling elder and two other brethren." Mr. Allin had been ordained by a bishop: and he communicated ordaining power to the elder. He died 1671 and was succeeded in the pastorate by Mr. Adams, who in 1673 was ordained by neighbouring pastors only."

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ever found, with certainty, more than one instance of lay ordination, of a person never before ordained, the last century, (and there are few but what I have examined) and this was done by the advice, and under the inspection of ministers ordained by the bishops in England, one of whom prayed at the solemnity of the consecration, and all gave their approbation and right hand of fellowship; which in my opinion, amounts to their performing the ordination themselves, they being present and assisting in the transaction. This was at Woburn, 1642. I believe there were two or three more similar ordinations of unordained candidates, before the ministers saw and corrected their error—which, indeed, was almost the only error, of moment, which the ministers went into the last century.

"Immediately upon publishing the Cambridge platform, 1648, our brethren in England remonstrated against allowing lay-ordination.—They alleged, that we had no example in scripture of lay-ordination; that the sacerdotal gift or office-power, was conferred and given by the laying on of the hands of the presbytery,* and that we had examples of presbyterian ordination in scripture, and not only that it was safest to proceed in this way, but that it was the only scriptural ground. These arguments convinced our fathers, and they immediately set about to remedy the practice, which had hitherto, providentially, wrought no mischief, as the body of pastors had been ordained by bishops. It instantly became a custom for some of the ordained ministers present to lay on hands in ordinations, it being for sometime judged necessary that the delegated brethren should join, in token of subjection of the church to the pastoral care of the minister. But at length it became a custom, so early as before 1660, that, at the desire of the church, the ordaining ministers per-

* 1 Tim. iv.—14.

formed the whole, both conferred office-power on the pastor elect, by the laying on of hands, and committed the church to his pastoral charge; which, with the joint fellowship of the pastors and churches, finished the ordination. Thus ordinations were recovered into their right state and order, the last century, and before lay-ordinations had wrought any evil. Thus office-power, by scripture-presbyters, continued to be transfused through the clergy.—I have reason and even assurance to believe, that there was no candidate ordained in New-England, before 1746, but whose ordination may be traced to the bishops in England. I have found no instance to the contrary, although I have searched and examined all the ordinations of the first half century here, and most of them for the first hundred years. And as to the wild and enthusiastic period between 1740 and 1750, though it gave birth to perhaps thirty little *separate* congregations, yet some have dissolved, others become regular, and the ten or a dozen now remaining, are more and more convinced of the duty of seeking ordination from among the standing ministers. And it is remarkable, that Mr. Thomas Dennison, now living, assisted, laid on hands, and gave the charge at the first ordination, in 1746, and at the three succeeding ordinations among the *separates* in New-England, from whence all the ordinations in the churches of that description have proceeded. And although in the first but not in the others, he acted as a brother delegated by the church, and in others as an elder of another church, yet it is remarkable, I say, that he himself had been ordained, in 1743, by one, whose ordination I have traced to the Mathers, and other Boston ministers, and through them up to the bishop of Chester, and other bishops in England. It is probable the few separate churches remaining, will, in

time, become regular, by seeking ordinations among the pastors of the standing churches, where the ordinations are indubitable.

“For, as I have said, the ordination of our clergy is regular and scriptural, and may be traced in the line of presbyters, up to the apostolic age: and so in general may the ordinations, in this line, through the whole Christian world, especially in the great divisions of *Lutherans, Calvinists, and Church of England*. So wonderfully has Christ preserved the sacerdotal or presbyterian order in the Church, that the succession in this line is without a doubt. The first ninety-four ministers who came over and settled New-England, Long Island, and the Jerseys, before 1660, and chiefly before 1640.—These, I say, were all educated in the English universities, and were ordained in England. Some of whom, Hooker, Davenport, Chauncey, Lee, Bulkley, Noyes, Norton, were men of universal reading in theological literature, and were profoundly versed in the writings of the Greek and Latin churches, in the councils and historians, the fathers, the writers of the middle ages, and the reformers—especially those miracles of human and divine learning, Chauncey and Lee. Of those ninety-four, one or two only were ordained by the puritans; as the fourteen, who came over after the ejection of 1662, were ordained by the bishops, or most probably by the presbyterians in the protectorate: all the rest by the bishops. All these were ordained presbyters by the bishops in England, particularly the Rev. Mr. Richard Mather was ordained a presbyter by Dr. Morton bishop of Chester 1618. The bishops did not intend to communicate ordaining powers; but they really intended to convey all the power of a scripture-presbyter; and *by the scripture, we find this power*

* Life of Dr. Mather.

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* 1 Tim.

conferred by the laying on of the hands of the presbytery."*—(pages 59—64.)

Such, it seems, was the best account that the learned Dr. Stiles could give of the authority of the congregational ministers of New-England, after "a very full, laborious, and thorough enquiry." It must be confessed, that this account exhibits some very singular expedients for throwing off the control of "exterior authority," of "bishops' courts," and "other similar tribunals." But it certainly falls very far short of proving that the pastors of the New-England congregational churches are orderly and regularly set apart to the ministry, by the laying on of the hands of the presbytery, or of those who have regularly derived office-power, in lineal succession, from the apostles and Jesus Christ." It is true, that a part of the first New-England ministers were ordained by men, who had been ordained *presbyters* by the Bishops of the Church of England: But the learned and pious Doctor himself very frankly admits, that "*the bishops did not intend to communicate ordaining powers,*" to these presbyters: And a reference to the form of ordering Priests or Presbyters in the Church of England, will convince the reader that *the Presbyters themselves could not have intended to receive such power from the bishops.* The following is the form of one of the ordaining bishop's questions to the candidate for priest's orders:—"Will you reverently obey your Ordinary [Bishop] and other chief ministers, unto whom I have committed the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments?" To which the candidate answers, with all the solemnity of an oath—"I will so do, the Lord being my helper." And after the laying on of hands, the

Bishop delivers to each of the persons ordained, a Bible, saying, "Take thou authority to preach the word of God, and to minister the holy sacraments in the congregation, where thou shalt be lawfully appointed thereunto." Here, it will be admitted, no ordaining power is communicated: And in his vow of submission to Episcopal authority, the presbyter gives a very solemn pledge, that he will exercise no such power. Hence, it follows, that no presbyter of the Church of England, could have ordained presbyters, without violating his ordination vows, and usurping an authority, which had not lineally descended to him "from the apostles and Jesus Christ."—When President Stiles, therefore, claims a presbyterial succession through an episcopal line—and when he rests the validity of congregational ordination on the single fact, that a few of the first presbyters of New-England were ordained by English bishops—he is almost as unfortunate as those writers of the present day, who deny that any lineal succession from the Head of the Church is necessary to a valid ministry—and who contend, that our Lord's commission to his eleven apostles, confers full and complete authority to preach the gospel and administer the sacraments, on every person who is set apart for that purpose, either by "delegated brethren," or "ruling elders."

For the Churchman's Magazine.

An abstract of the Journal of the Convention of the Diocese of New-York, held in the City of New-York, Oct. 16th, 17th, 18th, 1821.

This Convention was attended by about 70 clergymen, and about the same number of lay delegates, and 12 Clergymen from other States. The Address of the Rt. Rev. Dr.

* 1 Tim. iv. 14.

Hobart to his Convention required by the 45th Canon of the General Convention, details extensive labours during the last year, and gives an able and interesting view of the concerns of the Theological Education Society of that Diocese; since merged in the General Theological Seminary of the Protestant Episcopal Church.

The Bishop mentions the ordination of Peter Williams, "a man of colour, in the African Church of St. Philips in the city of New-York, where he officiates, and is collecting a large congregation, who exhibit much order and devotion in the exercise of worship."

During the year, the Bishop admitted 6 to the holy order of Deacons; and 4 to that of Priests; instituted 3 Rectors; consecrated 4 Churches; and confirmed 383.

"The rite of confirmation, has been so frequently administered in the various congregations, that it is not to be expected the numbers confirmed will be so great as heretofore. It is a circumstance, however, gratifying to every friend of our Church, to know that in the western district particularly, the persons confirmed, principally of adult age, were with few exceptions, those who, not educated in our Church, had embraced it from a conviction of the soundness of its principles, and of its affording eminently the means of spiritual edification, and those apostolic ministrations and ceremonies by which their communion is to be established and maintained with the Redeemer, who, through his Church, conveys the blessings of salvation."

"In thus recording the advancement of our Church, I beseech you to bear in mind that but for missionary labours, I should not have had the gratification of witnessing, nor you of hearing these animating events. Our church, in almost every instance, in the new settlements, has arisen from the smallest begin-

nings. A few Churchman, adhering with a zeal which no depression could extinguish, and no difficulties daunt to the faith, the ministry, and the worship of that Church which, as that fold of their Redeemer in which they are to be nurtured for heaven engrossed their warmest affections communicated by conversation, and especially by regular meetings for worship, a portion of their zeal to others; and thus their small assembly gradually augmenting, and cherished by the occasional visits of a missionary, rose at last to a congregation, which, by extraordinary exertions, erected an edifice for worship. This is the history of the rise of our Church in almost all those many cases in which we see her prohibiting the standard of Apostolic truth and primitive order in those new settlements of our state, where she abounds nearly all the variety of sects into which Christians are unhappily divided. And, Brethren of the Clergy and Laity, let me impress deeply upon you that this might be the history of the rise of our Church in innumerable more cases could we extend the sphere of missionary exertions. But our means are inadequate even to the slender stipend of our present missionaries, whose scanty support is principally furnished by the few, but onerous contributions of those who have to contend with the embarrassments and difficulties attending the settlement of new country. Could every individual of our Church feel as I have felt when compelled to damp every hope urged by the most affecting entreaties, of receiving even the occasional supply of missionary services, the means of furnishing them would be amply afforded. And I know how these means are to be supplied, and how our Church is to be kept from a retrograde instead of a progressive course, unless you, brethren of the Clergy and Laity, in addition to your personal exertions, will im-

adhering press on others the duty and the pollution of appropriating this bounty to their own Church, while she thus and she needs it all, and resisting that popular and well meant, but injudicious and contagious zeal, which, dispensing its gifts towards objects of unaffection, certain benefit to all men, neglects the immediate sphere of obvious good, and leaves some of its own zeal to household to perish."

After noticing several changes which had taken place in the Diocesis of New-York during the last year, the Bishop proceeds to bring before the Convention in considerable detail, the subject of the Protestant Episcopal Theological Education Society, which has since been so happily merged in the Seminary of the General Convention.

The advantages of the Location of the Seminary in the City of New-York, and of the branch at Geneva, which is substantially the same with the present location of the General Seminary, are thus stated by the Bishop: "By this arrangement the students will enjoy the advantages which retirement affords for diligent application, and for the formation of those serious dispositions and habits which are essential to the ministry, as well as the benefits resulting from the Theological establishment in New-York, where the numbers of the clergy and the congregations in the Church, and the opportunity of more extended social intercourse, will afford to the Candidates for Holy orders peculiar facilities for strengthening and refining their minds, for obtaining that knowledge of human nature, which is so important and useful, and improving themselves in the performance of the various offices of the desk and pulpit. "In the city of New-York, Columbia College, which is constantly rising in reputation, affords advantages inferior to no other institution in the Union, for the studies preparatory

to the ministry; and the Corporation of Trinity Church having transferred the annuity granted to the Academy at Fairfield, to a similar institution at Geneva, opportunities will be thus furnished for these preparatory studies. The handsome stone building which is erecting for the use of the Academy, in which accommodations are also to be afforded for the Theological school, is situated in the village of Geneva, immediately on the bank of the Seneca Lake, commanding a view of this extensive and beautiful sheet of water, of the cultivated shores that confine it, and of the mountains that bound the distant prospect. It is considered by all who have viewed it as one of the most interesting situations which are any where to be found.

"Its relative advantages are not less important. Geneva is situated in the midst of a very populous, fertile and highly cultivated country, having a water communication of a few miles with the Grand canal which passes through the State, and being thus of easy access from the extensive countries watered by the western lakes, and from those on the Atlantic border. And, indulging the reasonable expectation, that the Academy thus will, at some future period, be advanced to the privilege of a college, we must be forcibly struck with the immense advantages of the contiguity of our Theological School to an institution of this description. The principal school in the city of New-York, and the branch school at Geneva, both enjoying the advantages of Colleges, in which there will be no influence unfriendly to the Church, will be placed under as commanding circumstances as could well be expected."

The address of Bishop Hobart was followed by several documents relating to the Theological education Society, which have ceased to be

of general interest, on account of that society having been merged in the General Theological seminary.—From the Parochial Reports, we judge the churches generally, in this diocese are increasing in piety and in number. The total number of Baptisms reported for the last year is near three thousand, and the number of Communicants about seven thousand.

The Journal contains the report of the Committee of the Protestant Episcopal Church for Propagating the Gospel in the state of New-York. This is a long but very interesting report; and we regret that our limits necessarily prevent our giving only a few brief extracts from it. The Committee employ 13 Missionaries who are allowed \$150 per annum, and Eleazar Williams who acts as Catechist and Lay Reader among the Oneida Indians. "It appears from the Treasurers accounts, that the receipts during the last year were \$2859, 86, and the expences \$2416, 38, leaving a balance in favour of the fund of \$443,48. But this will soon be exhausted by the demands of the missionaries upon it for their salaries. And the Committee are apprehensive, that, without extraordinary supplies, they may be compelled to reduce the salaries of their present missionaries. And they deeply lament, that they are unable to extend Missionary aid to the numerous places which demand it."—The Rev. Mr. Fuller, stationed at Rensselaerville, reports, "that the congregation under his care has been respectable during the last year, and the worship has been conducted with order and propriety." The Rev. Mr. Jewet stationed in Washington County, Reports "that his labours had been chiefly devoted to Granville, though he had occasionally officiated at Hampton, during the last year. At Granville the affairs of the Church continue to wear a pleasing aspect—their numbers gradually in-

crease—their zeal is unabated—and harmony and peace prevail. Communicants added in Hampton, 2; in Granville 11." The Rev. Mr. Rogers stationed at Turin in Lewis county, reports that he had the satisfaction to see an increase of the Church: number of communicants 30. He preached occasionally at Holland patent, Oneida County, to a respectable congregation, which has been recently organized, and which by the liberality and exertions of two persons in moderate circumstances have a church enclosed." The Rev. Mr. Nash, reports "that he had visited several Churches in Otsego county and parts adjacent, administered the Holy Eucharist to 40 or 50 of the Oneida nation, and baptized about 50 of their children." The Rev. Mr. Seabury stationed at Setauket reports "that the churches under his care are increasing in prosperity. During the last season there has been more than common attention to the duties of religion, and divine service has been more punctually attended than formerly." The Rev. Mr. Thompson, stationed in Green and Delaware counties, reports, that in some of the congregations under his charge, "the attention of sinners has been called up to realize more the importance of religion, than at any former period. Many feel heavy laden with the burden of their sins, and are inquiring what they shall do to be saved. In some of those places where I preach, there is a want of zeal and love for the Church of Christ; in others there is a want of knowledge; in general there is a good attendance on public worship, but the word of God does not seem to touch their hearts, and make them inquire in earnest, "what they shall do to be saved."

The Rev. Mr. Perry Missionary in Otsego county and parts adjacent reports, "that at Unadilla, much unanimity prevails, and that the Church is in a flourishing state: that

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ted—and he had officiated at Franklin at which place there are a number of interesting Episcopal families, at Windsor, Coventry, Paris, Sangersfield, Rome, Sidney and Sherburne. In these places a spirit of inquiry has been excited, and considerable interest manifested in favour of our ancient Apostolic Church."—The Rev. Mr. Gear, reports that "the Churches under his care in Onondago county had gradually increased in numbers." The Rev. Mr. Norton, Missionary in Ontario and Seneca counties, reports, "that throughout his extensive mission, an increased attachment to the doctrines, discipline and worship of our church had been manifested, and an earnest wish expressed for a continuance of his services. In his charge 66 had received the Lord's Supper, and 22. Baptism during the last year. The more I travel over the missionary ground of the western section of this extensive Diocess, the better am I persuaded that the most important benefits will result to the Church, if a competent number of labourers can be furnished for that portion of God's vineyard." The Rev. Mr. Bush, missionary in Chenango county, reports, "that he has the happiness to state, that the congregations under his charge, though no important change has taken place in their condition, have been gradually increasing in numbers, and in attachment to the peculiar doctrines and worship of the Church, and, I believe, in some instances in evangelical piety and Godliness. He officiates at Oxford, Guilford, Windsor, Coventry, and Lebanon. Communicants at Oxford 49." The Rev. Mr. Babcock Missionary in Erie county, describes "the congregations under his care as increasing,—communicants at Buffalo 20." The Rev. Mr. Pardee, Missionary at Manlius and parts adjacent, reports, "that at Manlius a number of additions have been made to the Church

and the latter part of the present year has, in a religious point of view, exhibited better prospects than have been since he had been in the place; communicants 74. At Jamesville, where a short time since, only one Episcopal family resided, a respectable congregation has now been collected, and they are not only increasing in numbers, but also are apparently growing in grace and in the knowledge of God."

We thus present our readers with a brief and very imperfect sketch of the extensive and successful missionary exertions of the Diocess of New-York. They have already accomplished much; but still the demand for Missionaries is increasing, and new and interesting stations are daily presenting themselves. And while we express our regret that the Committee are unable to supply these stations, on account of their limited means, we earnestly hope that the great head of the Church may excite in all of his members more of the missionary spirit, and lead them to come forward in this great cause with a liberality and zeal which shall amply provide the means for building up the waste places of Zion. The fund for the support of the Episcopate in this Diocess amounts to \$23756 20.

The Convention adopted three canons; one concerning the missionary fund; one concerning the episcopal fund; and one providing for a diocesan fund. This last canon is designed to provide "for defraying the necessary expenses of the convention, and particularly the expenses of those of the clergy, who may have to travel a considerable distance to the place of the meeting of the convention," by "recommending to every congregation in this diocess, to pay to the secretary of the Convention, on or before the day of the annual meeting thereof, a contribution of not less than one and a half per cent. on the amount of the res-

pective salaries of their clergyman. One half of the amount thus contributed, if necessary, shall be appropriated, under the direction of the convention exclusively towards defraying the necessary expenses of clergymen attending the Convention from a distance; and the remainder shall be appropriated to the defraying of the contingent expenses of the Convention: Provided, nevertheless, that no clergyman shall be entitled to any provision for travelling expenses, whose parish shall not comply with the provisions of this canon.

The whole number of clergymen in this diocese is 81, and of congregations 124.

For the Churchman's Magazine.

Messrs. Editors.

I should like to see on the pages of the Churchman's Magazine, an able and lucid view of the doctrinal and practical import of 1. Cor. iii. 16, 17. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you. If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." I request that you will have the goodness to cause this to be published, in hopes that it may elicit from some of your correspondents a communication on the subject. I wish, among other things, to see the connection of these verses with the argument sustained by the Apostle in the three first chapters of this epistle, distinctly stated. S.

For the Churchman's Magazine.

The authority of Scripture to direct the faith and practice of men, is universally acknowledged by Christians; but if we are not deceived, its

design is often defeated by the liberties we take in modifying, paring down, and explaining away the obvious meaning of many passages in the Sacred Writings, to make them *harmonize*, as we conceive, with the rest of the Book, and to make them *reasonable*. To an unsanctified mind, the Bible is full of *hard sayings*; and if many of the Jews turned away from the blessed Jesus, and followed him no more, because he made larger demands on their faith than they were disposed to allow, it is not to be supposed but that many will yet be offended in him, and receive his doctrines with hesitation.

It is hard to conceive the use of Revelation which is not suffered to speak its own language, and how it can become an authoritative guide to a right belief, if it is not consulted with the honest desire of learning what it is. We must not, I conclude, form our opinions *first*, and then look into the Scriptures to confirm them: this is to invert the order of things; and it would be marvellous indeed if the Scriptures were not sorely wrenched in the process of the enquiry.

It is equally our duty to be ever on the watch against any undue bias from prejudices insensibly cherished in favour of, or opposed to, any particular view of christian truth; for we shall feel ourselves hampered by them at every step, and be forced to part with that *godly sincerity*, which is essential to a right understanding of the word of God.

Above all things, we ought never to think we can come to a right understanding of the Scriptures without earnest prayer to God for the illumination of his Spirit. The expression of the Apostle of the inability of the *natural* man to comprehend Divine Truth, is very remarkable. "The natural man receiveth not the things of the Spirit of God; for they are *foolishness* unto him; neither can he know them

because they are so spiritually discerned." Let one of our brethren call upon the Holy Ghost for his presence, and he will hear the voice of the Spirit of God, and will speak the words of the Lord, but much less will he stand these things, and have received the spirit of God, which is that we may be freely the power of all ability in him. It is by his secret eneth the thoughts of

For the

Died, on the day after a DAVID was attended by numerous which the preached the following by a clergyman

Very soon after this, our friends, are called to the office of divinity, and our tears are those of the departed. We are this, with been called to the offices for connection Vol. II

the liber- because they are spiritually discern-
g, parin- ed." Let us then, in the words of
y the ob- one of our Homilies,—“let us meek-
ssages i- ly call upon the bountiful Spirit, the
ke the- Holy Ghost, to inspire us with his
, with th- presence, that we may be able to
ake the- hear the goodness of God to our sal-
sanctifie- vation. For without his lively in-
ard sa- spiration, we cannot so much as
ews tur- speak the name of the Mediator.
esus, an- No man can say that *Jesus is the*
cause h- Lord, but by the Holy Ghost.—
heir fai- Much less should we be able to un-
allow, stand these great mysteries, that he
hat man- opened to us by Christ. “For we
, and re- have received,” saith St. Paul, “not
esitation the spirit of the world, but the spirit
e use of which is of God for this purpose,
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d how are freely given to us of God.” In
e guide the power of the Holy Ghost resteth
consulte all ability to know God and to please
learnin him. It is he that purifieth the mind
conclud by his secret working. He enlight-
and the eneth the heart to receive worthy
o confir thoughts of Almighty God.”

D.

For the Churchman's Magazine.

Died, on the 24th of March, 1822,
after a short illness, the Hon.
DAVID TOMLINSON. His funeral
was attended on the 26th, by a nu-
merous concourse of people, at
which time a funeral sermon was
preached, at the close of which,
the following address was deliver-
ed by one of the neighbouring
clergymen.

Very soon, again, my respected
friends, are we called, by another af-
flictive and very grievous dispensa-
tion of divine providence, to mingle
our tears and our sympathies with
those of the bereaved survivors of
our departed friend. Four times,
ere this, within a few years, have I
been called to perform the last sacred
offices for some member, or near
connection of the family of the de-

VOL. II.

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ceased. A son, a grandson, a daugh-
ter, and a son-in-law, have, in quick
succession fallen victims to the stroke
of the last enemy, and followed each
other to their long home, the house
prepared for all flesh.

In each of the former instances,
a lingering illness prepared the minds
of the anxious relatives for the ex-
pected event. Sudden and unex-
pected has been the present mourn-
ful visitation. But one week only
was allowed to intervene between
cheerful health and activity, and the
last closing scene; and that short
space, under circumstances peculiar-
ly distressing, and which almost pre-
cluded the hope of a favourable issue.
Truly there is no order in death, and
there is no discharge in that war.
Man dieth and wasteth away, yea,
man giveth up the ghost, and where
is he? What is our life? It is even
a vapour which appeareth for a little
time, and then vanisheth away. All
flesh is grass, and all the glory of
man as the flower of grass; the grass
withereth, the flower fadeth, because
the wind of Jehovah bloweth upon it
—The grass withereth, the flower
fadeth, but the word of our God
shall stand forever. And although
clouds and darkness are round about
him, yet righteousness and judgment
are the habitation of his seat, and mer-
cy and truth shall go before his face.

Great is the loss sustained, by this
dispensation of providence, great in-
deed, to the bereaved family. To
say that it is irreparable, or that any
temporal loss is so, would, I conceive,
be a reflection upon the wisdom and
goodness of the God of providence
and of grace, who ordereth all things
after the counsel of his own will—
who is able to bring good out of ap-
parent evil, and who has promised
that all things shall work together
for good, to those who love him.—
Our heavenly Father can heal the
breach which he hath made; for he
breaketh down, and he bindeth
up; he woundeth, and his hands

make whole. Did we part with our friends in this world, without the hope of meeting them again, of meeting them again in peace, and in a confirmed state of blessedness, dreadful indeed would the separation be, and in many instances, irreparable the loss. But while reason suggests the probability of a future and better state, divine revelation confirms the rational idea, and our holy religion, the religion of our blessed Saviour, places the prospect full before us, and dispels the shadows, clouds, and darkness, which hover round our earthly tabernacle.

I am the resurrection and the life, said the blessed Redeemer: he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me, shall never die. And, saith the Apostle, if we believe that Jesus died and rose again, even so, them also that sleep in Jesus will God bring with him. To the humble believer, these declarations are sufficient to disarm death of its greatest terrors; they even shed a lustre upon the tomb, for though worms destroy this body yet in our flesh shall we see God, and our own eyes shall behold him.

Eulogiums upon the characters of deceased persons, are perhaps, not generally useful to the living. They are often exaggerated descriptions, and sometimes bestowed where they have been little merited. Perfection is not to be found among the human race. If God should strictly mark what is amiss, who could abide the rigour of his justice? Should he weigh our merits, and not pardon our offences, we should be undone, and lost without a remedy. Our only hope is in the infinite atonement, and merits of the Son of God, our Redeemer and Saviour, who is the propitiation for our sins, and for the sins of the whole world.

Few men, perhaps, have sustained, through life, a fairer reputation than the honorable Mr. Tomlinson; few

who have been more esteemed than he, by relatives and acquaintances. His many amiable qualities, should be justly appreciated, and over his failings, whatever they may have been, (for no man is without them,) we should spread the veil of charity.

His liberality and zeal for the promotion of public worship in this place, will long be remembered with gratitude, by those who assemble in this Church to worship the God of their fathers, and to celebrate the high praises of their Redeemer. The blessing of many, who were ready to perish in their sins, will, we hope, be upon him. My worthy brother in the ministry of our common Lord, who officiates in this place, is doubtless sensible, that in the deceased he has lost one of his best and most efficient friends and parishioners. In the public concerns of the state, his honourable, but now vacated seat will be deplored. Yet none can be so deeply sensible of the loss sustained, and of the hand of God which lieth heavily upon them, as the afflicted and bereaved family, the widow and the fatherless whom he hath left behind. O God, let the fulfilment of thy gracious promises, be their protection and support, and their exceeding great reward. "Leave thy fatherless children, and I will preserve them, and let thy widows trust in me."

Sorrow not, my mourning friends, as those who have no hope, yield not to immoderate grief; but endeavour to view the hand of God in his dealings with you, and be persuaded that he intends your good—that in the midst of apparent wrath, he remembers mercy, and forgets not to be gracious; for he will not contend forever, neither will he be always wroth, for the spirit would fail before him, and the souls which he hath made. Submit therefore, with patient and pious resignation to the divine will, saying, It is the Lord, let him do what seemeth to him good.—The

REMARKS ON TEMPERANCE.

(Extracted.)

"If young men just entering life, and more especially students, would resolutely begin to practise such a strict temperance, as, in vulgar estimation, would be called abstemiousness, if not by a harsher word, they will find the benefit of it through life in habitual contentedness of mind, in activity of body, in a constant aptitude for physical exertion, or mental application: in tranquil nights and useful days; in prolonged health, and in a vigorous old age; besides those inestimable benefits which may be made to accompany it.

"Of the temporal advantages of abstinence, the greatest and most substantial are, that if they be not confined to a limited season, but extended through the year, it will be found, that a total abstinence from wine and fermented liquors, and, one or two days in the week, from animal food, will double your income, pay your taxes, augment your means of charity, and prolong your life.

"Cornaro carried his abstemiousness to what in England would be thought by many persons little better than starvation; for his usual quantity of bread, soups, eggs, and meat, was only twelve ounces daily. It is not my object to recommend any such scrupulous precision, which has done so much to make the duty of abstemiousness appear ridiculous; but only to urge upon my readers such a degree of habitual temperance, as by experience they find best calculated to promote mental and bodily health. The best practical rule, perhaps, is to take only just so much food, and of such a quality, as may leave the mind and body in full possession of their faculties. If a man cannot converse or study, or take exercise with perfect ease after his repast, he has exceeded either in kind

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Lord gave, and the Lord hath taken away, blessed be the name of the Lord.
My brethren all, who have assembled on this mournful and affecting occasion; let us reflect and endeavour to realize, how short and uncertain our own condition is in this world. Surely, man, in his best estate is altogether vanity; he walketh as a vain shadow, and disquieteth himself in vain. How precarious are all earthly enjoyments, and all worldly calculations! Disappointments and sorrows await us at every step; and every advance in life, is an advance also towards its close. We know not what a day may bring forth, for man knoweth not his time. Soon the persons and places which now know us, shall know us no more forever in this frail state. Surely then, nothing is of half so much importance to us, as how we may be prepared for our great and last change, whensoever it may come.

This is not our home—we have here no continuing city. O let us seek one to come, which hath foundations, whose builder and maker is God. This world affords us no place of rest, nor even of refuge. But there remaineth a rest to the people of God. A rest from sin, and from suffering and sorrow, and full of ineffable enjoyment. In our Father's house, are many mansions, they are prepared for our reception, let us seek to be prepared to enter them.

For us our elder brethren stay;
And Angels beckon us away;
And Jesus bids us come.

To that blessed place and state, we hope our departed friend is gone. We are swiftly passing through the pilgrimage of life, we shall follow him at no great distance, for we too, must soon go the way of all the earth. May thy blessed presence, O Lord, be with us, to sustain and comfort us, and to lead us to a rest eternal in the heavens. Even so, Amen.

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or in quantity what nature demanded. Let him, in such a case, instantly retrench his wine, or beer, or meat, or all these, till he finds, by experience, that his intellect is as clear, and his body as vigorous, after dinner as before it; and should this necessary reduction bring his maximum at length even to a glass of water and a few vegetables, he will have no reason to fear any injury to his health, provided he does not allow of too long intervals between his slender repasts. It is not, indeed, intended to recommend either strong bodily exertion or mental exercise while the process of digestion is going forward; but the *capability* to employ them with ease is no bad test of the fact whether or not the digestion has been put to an unnecessary and injurious expense of exertion.

"We should ever remember, both in a moral and a physical sense, that it is not what we devour, but what we *digest*, that really nourishes us; and that in many, perhaps in most, cases of debility amongst the affluent classes of the English community, the weakness complained of has arisen in no small measure from the habit of overloading the digestive powers, under the mistaken notion of strengthening the constitution. Many a person who could not fast three or four hours without a sensation of faintness and sinking, and a consequent craving for food or stimulants, has entirely overcome these unpleasant symptoms by a long course of rigid temperance.

"I advise, therefore, all gentlemen of a sedentary life, and of learned professions, to use as much abstinence as possibly they can, consistent with the preservation of their strength and freedom of spirits: which ought to be done as soon as they find any heaviness, inquietudes, restless nights, or aversion to application; either by lessening one half of their usual quantity of animal food and strong liquors, till such time as they regain their

wanted freedom and indolence: or by living a due time wholly upon vegetable diet, such as sago, rice, pudding, and the like, and drinking only a little wine and water. And if they would preserve their health and constitution, and lengthen out their days, they must either inviolably live low, or else *maigre* (as the French call it) a day or two in the week.

"Nothing conduces more to health and long life, than abstinence and plain food, with due labour.

"Where exercise is wanting, (as in studious persons,) there is the greater need of abstinence. For these, eight ounces of animal, and twelve of vegetable food in twenty-four hours, are sufficient.

"Tender persons ought to use as much abstinence as they possibly can.

"I have often heard valetudinary and tender persons, and those of sedentary lives and learned professions, complain of head-aches, sickness at the stomach, colicks and gripes, lowness of spirits, flatulency, and vapours, and yet pretend they were very moderate and abstemious in their eating and drinking: but, upon inquiry, I constantly found these very persons had taken down more than they wanted, or could digest.

"What can be the reason why the French people are so much less troubled with distempers, and are so much more lively in their spirits than the English? A gentleman of learning, with whom I had the pleasure of conversing at Paris, made this observation on the subject: 'You English people give no rest to your faculties: you take three meals every day, and live in constant fulness without any relief: thus nature is overcharged, crudities are accumulated in the vessels of the body, and you fall early into apoplexies, palsies, insanity, or hopeless stupidity. Whereas, if we are guilty of any excess, our meagre days, which are

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Survey

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two in a week, bring us into order again; and if these should be insufficient, the season of Lent comes in to our relief, which is pretty sure to answer the purpose."

Survey of Missionary Stations.

(CONTINUED.)

ASTRACHAN.

A city in Asiatic Russia—built on an island in the Wolga, 52 miles from its mouth, on the North-west side of the Caspian—Inhabitants, 70,000; of many nations.

Messrs. Dickson, Mitchell, and M'Pherson, with two or three assistants, labour here under the patronage of the *Scottish Missionary Society*. At present, they are preparing the way for more effective operations, by printing and distributing Bibles, Tracts, and School-books, in the Tartar dialect, and have already issued to the amount of about 60,000. "The Tartar Mollahs do not wish such books to be circulated; and pretend they cannot understand them, when all that is necessary to their understanding them thoroughly, is, to peruse them carefully." It is ascertained that some thousand Jews reside on the banks of the Caspian, and the *London Jews Society* have accordingly supplied them with some copies of the Hebrew New-Testament, and of the Prophets. A Seminary is about to be established at Astrachan, for educating the children of the Missionaries, and promising native youths.

Mr. Rahmn, of the *London Missionary Society*, has lately removed from Sarepta to Astrachan, for the purpose of bestowing his labours among the hordes of Calmuck Tartars, 100,000 of whom are supposed to roam about within a few day's journey of the city.

SAREPTA.

A settlement of the united brethren, on the river Sarpa, on the Wolga, and close to the borders of Asiatic Russia.

Messrs. Schill, Loss, and Dehm, have long laboured among the different Hordes of the Calmucks, but hitherto with little success. The roving habits of the latter seem to present a formidable barrier to the effectual introduction of Christianity amongst them. In the

Koshot Horde, a change has recently taken place, which may have some good effects. Prince Tumen, although no friend to Christianity, has lately, from political motives, reduced the number of Priests in his tribe from 800 to 250. The Lama too, or Chief Priest, who, in religious matters claims ascendancy over the Prince himself, having boasted his own royal decent, so offended the Prince, that he ejected him from his office, and no Lama has since been elected in his room.

ORENBURG.

A Town of 2,000 houses, North-by-east of the Caspian—the great thoroughfare, by caravans, between Siberia and European Russia.

Messrs. Gray, Fraser, M'Alpine, and Selby, are stationed here under the *London Missionary Society*. They give a deplorable account of the ignorance in which the destitute wanderers through the Steppes are sunk: but many of them listen with eagerness to the instructions of the Missionaries. One of them said, "these words must be the words of God, for they go to my very heart as soon as I hear them. But the words of our Mahomedan Priests and of the Koran never affect my heart in this manner. All that they tell me, is, that if I mind my prayers and my washings, and keep my beard neat, I shall get to heaven. But now I see that none can get there, but by Jesus Christ: for I see he is the only way to heaven."

At SELINGISK, a city in SIBERIA, the *London Missionary Society* has a station supplied by three Missionaries, Stallybrass, Swan, and Yuille. The city lies about 160 miles to the South-East of Irkutsk, in the midst of 10,000, or 12,000 Buriats, the most learned tribes of that people. The Missionaries occasionally travel, and distribute Tracts among the tribes in the neighbouring country. Mr. Swan writes—"The Buriats are every where receiving the Gospels and Tracts with avidity; and are daily coming to us for them from all quarters, and from a distance of hundreds of versts. We have likewise daily applications for medicine and advice.—The Lamas, or Priests, themselves, not only come for the Gospel, but are sometimes seen, sitting at our door, reading it to a listening audience of their own people."

A translation of the scriptures into Calmuck and Mongolian, the languages of the country, is in progress, under

the direction of the Russian Bible Society.

In THIBET but little exertion has yet been made towards introducing Christianity. Till lately, Mr. Schroeter has been engaged as a Missionary at Titalya, under the *Church Missionary Society*, but intelligence has lately arrived of the death of this exemplary man in the vigor of his years, and while engaged in an arduous work, on which no one had ventured before him—the preparation of the scriptures for the immense regions of Thibet.

CHINA.

The great work of translating the scriptures into Chinese, was completed on the 25th of November, 1819. A part of the Old Testament was translated by Dr. Milne. The remaining books, with the whole of the New-Testament, except from the book of Acts to the epistle of Philemon, inclusive, were translated by Dr. Morrison, a missionary at Canton, under the *London Missionary Society*. The last mentioned books were edited by him, from a copy of a Chinese manuscript in the British Museum, the work of a Roman Catholic Missionary; such alterations being made as Dr. Morrison judged requisite.

Between the years 1811, and 1817, the British and Foreign Bible Society assisted this work and the publication of the New Testament, by grants amounting to 50,000*l.* On the day on which the Old Testament was completed, Dr. Morrison writes—

“If Morrison and Milne’s Bible shall, in China, at some subsequent period, hold such a place in reference to a better Translation, as Wickliff’s or Tyndale’s now holds in reference to our present English Version, many will forever bless God for the attempt; and neither the Missionary Society, nor the Bible Society, will ever regret the funds which they have expended, or shall yet expend, in aid of the object.”

The Anglo-Chinese College, now building at Malacca, opens a favourable prospect for the reciprocal cultivation of Chinese and European literature, and the general diffusion of Christian knowledge in the countries adjacent.

The religion of the Chinese is a species of Buddhism; but religious feeling of any kind appears to prevail but little among them; and this is indicated by the state of dilapidation in which

their temples are frequently seen. The Natives are however a reading people, and the Bible will be read in Dr. Morrison’s Translation, notwithstanding the political vigilance and restraints, and the inveterate customs and deep-rooted superstition of so many ages.

INDIA BEYOND THE GANGES.

One of the most important stations in this part of Asia is

MALACCA.

The *London Missionary Society* have four Missionaries stationed in this city—Dr. Milne, Thomsen, Medhurst, and Fleming. Mr. Huttman is superintendent of the printing department.

The most active operations are going forward at this station; and they promise, at no great distance of time, to produce the most important results in favour of Christianity in the East. Those who look to see an immediate and decided change take place among pagan and idolatrous tribes, from the efforts of Missionaries, have taken but a partial view of the subject. In many cases no immediate effects are expected. Stations are occupied, for the purpose of opening Schools for the instruction of youth, for translating and diffusing the Bible, and thus laying a solid and permanent foundation for the gradual rise of Christianity. The Missionaries at this station have distributed their labours in the manner best calculated to forward their great object. Mr. Thomson has charge of Malay, English, and Malabar Schools, and also of a Sunday School; while Mr. Medhurst labours principally in the Chinese Schools.

An extensive printing establishment is actively employed. The Chinese New Testament has already been printed, and the Old Testament is proceeding. The “Chinese Magazine,” a periodical work in Chinese, is published monthly; and the “Indo-Chinese Gleaner,” in English, appears quarterly. Various Tracts are also printed both in Chinese and Malay.

But what renders Malacca a station of much importance, is, its connection with an Anglo-Chinese College, the buildings of which were in great forwardness at the close of 1819. The primary objects of this institution are the cultivation of Chinese and English Literature, and the diffusion of Christianity, in the countries and Islands

which lie to the eastward of Pulo Penang. A number of learned Natives of China are connected with the institution, who are expected to return to their native country, carrying with them the Christian knowledge they have acquired at Malacca.

SINGAPORE.

A small Island, at the southern extremity of the Malay Peninsula—with a town of the same name—inhabited by about 5,000 people, chiefly Chinese and Malays.

To this new and promising Settlement of the East-India company, Mr. Milton, of the London Missionary Society, removed from Malacca, in 1819. Mr. M. had begun to visit and converse with the Settlers, and had distributed a number of Chinese and Malay Tracts. He performs Divine Service every Sunday with the English; and by the last services, was about to open a School for Chinese Children.

PULO PENANG,

Or Prince of Wales' Island, lying off the coast of the Malay Peninsula—contains about 160 square miles, with 40,000 Inhabitants, chiefly Malays and Chinese.

The Society for the promotion of Christian Knowledge have taken this island and peninsula under their care; and although gradual rise has but recently attracted attention, the field of usefulness promised to the occupation of the Island as a Missionary station, is immense. The Bishop of Calcutta visited the Island in 1819, when a District Committee of the Society was formed, under the name of "Prince of Wales Island and Bencoolen District Committee." They have the following view of the importance of Pulo Penang.

"Bordering close on the shores of the Malay Peninsula, and maintaining close and frequent intercourse with the vast country of Sumatra, with the numerous Isles of the great Indian Archipelago, and with China, it affords an important and valuable opening to an immense field for the labours of Christian Philanthropy. Its population consists of Natives of almost every country of the Indian World—of countries, in many of which the name of Christ is not unknown, although the nature of his Gospel is not understood. Into the School at Penang,

Children of all denominations are admitted; and it may not be uninteresting to remark, that among them are to be found two from the untutored tribes of the Island of Celebes, in one of whom a very superior intelligence discovered itself."

Nor have the London Missionary Society been backward in their attentions to this important Station. Mr. Beighton and Mr. Ince arrived from Malacca in 1819—the former taking charge of two Malay Schools, and the latter of the Chinese School begun by Mr. Medhurst. In the autumn of 1819, the Cholera Morbus made its appearance in Penang, and carried off great numbers of the Heathen; who being greatly alarmed, had begun to offer sacrifices to their gods. In this season of general dismay, the Missionaries embraced the opportunity of distributing among the people Religious Tracts, in Chinese and Malay. The prospects of the Mission here are encouraging.

RANGOON.

The chief Sea port of the Burman Empire—about 670 miles south-east of Calcutta.

Messrs. Judson and Colman proceeded some years ago, under the American Baptist Missionary Society, to this city, where they opened Schools for the instruction of youth, and declared the tidings of salvation as opportunities were presented. They had, at length, the happiness of baptizing three Burmans—the first fruits to Christ from among this people; and many appeared to have some desire to enquire into the Christian Religion, but were kept away by the dread of persecution.

As it had now become necessary to solicit toleration for the Christian Religion, Mr. Judson and Mr. Coleman proceeded to Ava for that purpose.—They obtained an audience of the young Emperor; but he rejected their petition, and refused a present of books which they laid at his feet.

We observe, by a late letter from Mr. Judson, that the prospects of the Missionaries, in regard to toleration, have lately become more encouraging, in consequence of the friendly disposition of the present Viceroy, and the probability of his holding his situation for some time.

(To be continued.)

POETRY.

[By William Roscoe.]

Holy ! Holy ! Holy !
 Lord God Almighty !
 Thou, to whom alone
 Are praise and Glory due ;
 Father everlasting,
 Righteous, Just, and True !
 Bending down before thee :
 Lo ! Thy sons adore Thee—
 Hand and voice declaring .
 JEHOVAH is thy name.
 Winds, in Tempest blowing—
 Waves in Ocean flowing,
 To remotest regions
 Thy boundless pow'r proclaim.
 In the Heaven's expansion
 Thou hast fix'd thy Mansion ;

Clouds of endless Glory
 Encompassing thy Throne.
 Heard, but in thy thunder !
 Seen, but in thy wonder !
 Through eternal ages,
 Thou art God alone.
 It is thy breath informs us ;
 It is thy Spirit warms us :
 If thy face were turned,
 We should cease to be.
 Height, nor depth oppose thee :
 Trembling Nature knows Thee :
 Through the vast creation,
 There is none but Thee !
 Holy ! Holy ! Holy !
 Lord God Almighty !

TO CORRESPONDENTS.

“ Latimer ;” “ Translations from the French,” and the Criticism
 Isaiah IX. 6, have come to hand.—We were sorry it was not in our power
 to give the continuation of the “ History of the Church in Newtown,”
 no more communications on that subject have been received. We hope
 we shall be able to resume it in the next Number.

Errata.

The reader is requested to correct the following errata, which occur
 amongst others of less importance, in the last Number.—

page 103, column 2, for probably, read properly.			
104,	1,	apothesis,	apothecosis.
do.	do.	tutitary,	tutinary. (twice)
105,	2,	thanksgings,	thanksgivings.
do.	do.	pharasaical,	pharisaical.
do.	do.	under,	unto.
119,	2,	Armenian	Arminian. (twice)

Although we are willing to take our full share of responsibility for the
 errors which escape us in reading proof-sheets, [for we are sometimes com-
 pelled, through press of time, to read them very hastily ;] yet in justice
 to ourselves and to our publishers, we ought to remind those who may favour
 us with their correspondence, that the labour of publishing is not a little in-
 creased, when manuscripts are sent to us, *indistinctly*, or *inaccurately*
 written. We do not mean this as an apology for any negligence we may
 be guilty of, in correcting typographical errors ; nor that the *present*
 list of errata is to be assigned to either of the above causes ; but we give it as
 a general hint which it may be well to bear in mind. The most correct writ-
 ters are liable to blunder, in punctuation, orthography, and the disposition
 of capital letters, unless they will take the pains *carefully to revise* what
 they have written. *Indistinctness* in a manuscript, however unexceptionable
 in other respects, is often the source of not a little trouble to printers.

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